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American Friends
of the
Anti-Bolshevik Bloc of Nations, inc.
P.O. Box 2131, Grand Central Station, New York 17, N. Y.

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Dr. Nestor Procyck
Chairman of the Executive Council

Spas T. Raikin
Secretary-General

Charles Andreanszky
Charles Thomas
Frank Alexis
Vice Chairmen

February 21, 1959

Rev. Dr. Edwin T. Dahlberg, President
National Council of Churches of Christ
c/o Statler Hilton Hotel
Hartford, Conn.

Dear Dr. Dahlberg:

It is a most unpleasant duty that after a long association with the National Council of Churches of Christ and with the World Council of Churches I should have brought to your attention the findings of the Executive Council of our multinational organization on the questions raised by the Cleveland China Statement. However, the issues at stake are much greater than our personal feelings and I have no choice but to stand for my responsibilities as best as I understand them.

We learned from the press that the General Board of the NCCC is going to hold its next meeting February 25 and 26 and that the main topic for discussion will be the above mentioned statement. The Executive Council of the American Friends of the Anti-Bolshevik Bloc of Nations, Inc. decided that before this meeting is held, the views of our association should be referred to you and be revealed to the press as well as to any other person who is interested of these matters.

The Executive Council found it a most unfortunate and distressful sign of our times that one of the most respectable and influential ecclesiastical bodies in this country, The National Council of Churches of Christ, should have been implicated in the Cleveland "China Statement". This Statement, by no means, expressed the dominant trend of political thinking in the NCCC under which sponsorship the Conference was held. The Executive Council found that the said Statement is but one link in the long chain of policy statements and actions of the NCCC and the WCC. These policies and these statements, formulated in Geneva, are faithfully carried by the NCCC and its agencies. One should place those policies under close examination in order to grasp the entire fellow-traveler's political concept behind them. It suffices to mention a few of the undertakings of those agencies, in order to reveal their line of po-

litical inclinations. The visit of the Russian clergymen in this country in 1956, sponsored by the National Council of Churches, the inclusion of Iron Curtain Churchmen in the Central and the Executive Committees of the World Council of Churches, in spite of the overwhelming opposition of their members and the current negotiations between the World Council of Churches and the Russian Church for its inclusion in the World Council of Churches are bút a few examples. These facts are closely watched by all those who are interested in Ecumenical affairs. These facts testify of a dangerous road of pro-communist bias taken by the World Council of Churches and the National Council of Churches. The "China Statement" is only a logical sequence of a well understodd and well defined policy calculated to promote the cause of Communism against the cause of the enslaved nations.

The Executive Council found that the Cleveland "China Statement" stressed that we should find ways to live with the Communists: that the nations under Russian and Chinese domination are, no more and no less, Communists who compete with us with their "way of life"; that it condemned the idea of making opposition to communism the touchstone of our domestic and international policy; that it predicted, by seeing a "real hope," the coming of a new Communist generation, pre-occupied more with the problems of freedom than with ideological fanaticism; that the people of China are deprived, by the policy of non-recognition, of the possibility of forming a true image of the United States, assuming that the United States Government is fighting the people of China - not the Communist illegal government of China: that this policy holds the American people in "ignorance" of what is now taking place in China.

The Executive Council finds that human imagination, short-sightedness, misrepresentation, misinterpretation, blind defeatism and total ignorance of well known facts could not find a better expression than this statement. The members of the Executive Council found no comparsion between the courageous stand of the pre-war Ecumenists who did not hesitate to condemn the barbarian system of nazism and the open advocacy of outright atheism and communist terrorism preached by the Cleveland theologians.

The Executive Council would have left without consideration this statement if it were not the names of the National Council of Churches of Christ and the World Council of Churches that are involved. The leaders of these organizations have persistently emphasized the number of Protestant and Orthodox Churches behind them. It found that it should be most embarassing for every honest and sincere Protestant in this country who happened to have a more realistic understanding of the issues treated by the Statement on China. More embarassing was found to be the position of the representatives of the Eastern Orthodox

Churches in these Ecumenical bodies. It is understandable that no Orthodox clergyman, unless he is a paid agent of red propaganda could tolerate a statement like that and will take the necessary steps, if he cares for principles, honor and dignity, to reconsider his association with the National Council of Churches of Christ, the World Council of Churches or the Commission of the Churches on International Affairs.

It should be taken as excess of courage to mislead the press in this country with statements to the effect that the NCCC or the WCC are speaking for more than 160 Protestant and Orthodox Churches when the policies of these bodies on matters of the sort of Cleveland Statement are condemned and rejected by every single Christian believer from this or the other side of the Iron Curtain.

The Executive Council found it also difficult to understand why the leaders of the Ecumenical Movement in America had to abandon the prophetic mission of the Church and to take the road to partisan politics of questionable value. Was it so difficult for them to distinguish between the small clique of the ruling "NEW CLASS" in the Communist world and the millions of oppressed and doomed people, and was it so necessary for those five hundred delegates to step behind the "NEW CLASS" against the ordeal of those millions put on trial for the sake of Christ? Was it also absolutely necessary that instead of prayerful compassion the Crucified Church behind the Iron Curtain should have been offered a kiss of betrayal by the brother Christians in America?

The members of the Executive Council interpreted the policies recommended by the Cleveland Conference as a repetition of the New Testament drama of the trial of Jesus Christ. Choosing to support the Communist cause against the cause of the enslaved nations is a repetition of the choice made by the mobs and the official religion of Baraba the criminal against Jesus Christ, the Son of God. This choice is, indeed, dishonoring Christianity and the Executive Council gave its unqualified endorsement of the declaration of one hundred clergymen signed in Chicago calling your attention to this aspect of the China statement.

The Executive Council was especially concerned in considering the Ecumenical stand on the matters of communism in the light of the latest call of Pope John XXIII for Church unity. It was pointed out that the policies of indulgence towards the Communist regimes will discourage the supporters of the Ecumenical idea and will disillusion the Christians behind the Curtain.

Taking into consideration these implications of the China Statement the members of the Executive Council of AF ABN urge you to exercize your influence with the General Board of the NCCC for the unconditional rejection of the said Statement.

Most respectfully yours,

Spas T. Raikin, Secretary-General.